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# SERMON

PREACHED

AT BOSTON, NOVEMBER 3, 1814,

BEFORE THE

SOCIETY FOR PROPAGATING THE GOSPEL  
AMONG THE INDIANS AND OTHERS IN NORTH-AMERICA.

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BY ELIJAH PARISH, D. D. S. A. S.

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*"Charm me, ye sacred leaves, with loftier themes,  
"With opening heavens, and angels rob'd in flames;  
"Ye restless passions, while I read be aw'd;  
"Hail ye mysterious oracles of God.  
"Here I behold how infant time began,  
"How the dust mov'd, and quicken'd into man;  
"Or hear the voice to slumbering prophets given;  
"Or gaze on visions from the throne of heaven."*

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1814.

AT a semi-annual meeting of the *Society for Propagating the Gospel among the Indians and others in North-America*, at the Hall of the Union Bank, in Boston, November 3d, 1814.

*Voted*, That the SECRETARY, Rev. Dr. MORSE, and Rev. Mr. PIERCE, be a Committee to present the thanks of the Society to Rev. Dr. PARISH for his Sermon, delivered before them this day, and to request of him a copy for the press; and that the Committee above named be requested to prepare the usual *APPENDIX* to this Anniversary-Sermon.

Attest,

A. HOLMES, *Secretary*.

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## SERMON.

II. CORINTHIANS IV. 4.

### THE GLORIOUS GOSPEL OF CHRIST.

THE gospel is that scheme of mercy which is revealed in the word of God. God having condescended to become an Author, we discover a work like himself, sublime and glorious. The gospel alleviates the heaviest woes of man, and is a source of consolation in his most deplorable necessities. Though the heathen, in his most uncultured state, perceives himself to be vastly superior to the other creatures around him; still in his most refined elevation, he is oppressed with weakness, terrified with dangers, perplexed with doubts, tormented with sufferings, for which he discovers neither cause nor remedy. His neighbors die; his parents die; his children die; he is dying himself. He exclaims, "Where have my friends gone? What is their state? Shall we ever meet again? Why all this misery?" To his mind, is not the scene a chaos of goodness and wrath? He reflects; he argues; he is confounded; he despairs. That cheering light, which shall *partially* dispel his darkness, is like the

opening of the prison to them who are bound. That friendly voice which shall answer *some* of his anxious enquiries, is glorious like the first song of heaven to the departed saint. Such a light shines, such a voice is heard from the pages of the gospel.

*To mention a few instances in which the gospel is glorious, is the present design.*

I. The gospel is glorious in revealing truths, most important, which had been unknown, or not clearly discovered, by the heathen world.

This fact proves the *necessity* of revelation; and from this, we may infer, that God would give a revelation. While destitute of this divine instruction, *have* mankind ever conceived just ideas of the *Divine Being*? Which is the nation, learned or unlearned; who is the profound sage, what is his name, who has entertained consistent ideas of the holiness, the justice, or the *providence* of God? Their gods have been gods of the hills and of the vallies, gods of the sea and of the dry land. Their gods were unrighteous; they were the dupes of intrigue; they were polluted with crimes. I do not, however, say, that no pagans have ever had *any* just or sublime conceptions of the Deity. By the force of genius, or the borrowed rays of distant revelation, most sublime thoughts have been elicited; but these are as rare and as useless, compared with the permanent light of the Christian world, as the lucid flashes of the electric cloud, compared with the splendors of the shining sun.

No pagan nation has adopted rational views of *immortality*. Though they have generally yielded a vague credence to the doctrine, their proofs have been inconclusive and without authority, producing

little interest with the mass of the people, and affording the learned rather a theme of amusing speculation, than a reason for serious *practice*. Yes: concerning this most *sublime* doctrine, which is essential to comfort, to hope, to morality, even the luminaries of the pagan world, their Tully, their Socrates, and their Plato, argued in a most unsatisfactory manner. He that is least in the kingdom of Christ is greater than they were. Speaking in the name of Socrates, Plato asserts the immortality of the soul; but his proof may be thought puerile. "That which is always in *motion*," saith he, "is immortal." This he applies to the soul. Tully reasons in the same manner. "That which is always moved is *eternal*." Plato believed, that human souls were emanations from the Deity, or *Soul* of the universe, at death restored to the fountain whence they came, and therefore immortal; but this would certainly *destroy* their immortality. A short time before his death, Socrates reasoned thus with his friends, "It is an ancient tradition, that our souls go hence to another world, whence they return to this; therefore, they are immortal." Another argument of his was, "All things take their rise from *contraries*; watching produces sleep, and sleep watching; death arises from life, so must life from death. If living things did not rise from the dead, all things would finally be swallowed up in death; therefore, the immortality of the soul must be granted." Could such reasoning satisfy any mind? Is it strange then that Tully, while he often argues in favour of the doctrine, seriously doubted of the soul's immortality? He says, "While I am reading, I assent; but when I lay

aside my book, and begin to meditate by myself, concerning the immortality of souls, all my conviction slides away." From Plutarch we learn, that the opinion, just ascribed to Plato, was common among the Stoicks, and other sects of ancient philosophy, that human souls are portions of the Deity. A doctrine similar to this has been holden from time immemorial by the Bramins of India, whose sacred books teach, that intellect is a portion of the great soul of the universe, breathed into all creatures, to animate them for a certain time ; that after death it animates *other* bodies, or returns like a drop into that unbounded ocean from which it first arose. A sober fact it is, at the present moment, that the greater part of the human race believe in the doctrine of transmigration, or the transition of souls from one body to another. While we grant that the heathen have had some vague notions of immortality, still was there not a *necessity* of a revelation to rectify their errors on this point, that the doctrine might become a powerful argument for piety and morality, a source of sublime hope and consolation? It may, however, be remembered, that Tully relates, that the preceptor of Pythagoras was the first man, known to the learned world, who taught the doctrine of immortality. Socrates says, that most men believed that the soul was at death reduced to nothing.

The views of the heathen concerning their own moral characters were equally confused and wrong. Not having just ideas of the divine holiness, it was not possible, they should have adequate conceptions of human depravity. The malignity of wickedness results from its opposition to infinite goodness.



The heathen are successful in the chase, victorious in war, or happy in their domestic circle. They look abroad ; the blossoms of spring, the fruits of autumn, the genial sun, the sparkling stars, proclaim the goodness of the great Spirit. Remorse and self-reproach sting the conscience for their ingratitude and malevolence. But the scene changes ; they are conquered ; or famine and pestilence lay waste their villages ; or the angry storm, the furious tornado, its peals of thunder and fatal lightning amaze and distract their souls. Where is now the goodness of the great Spirit ? Will they not justify their evil deeds ? How great would be the change in their views, should they hear that their first father revolted from God, that his children are born in his likeness, and are in a state of condemnation !

Of a Redeemer, in whom all the families of the earth shall be finally blessed, the heathen have never made any discovery. The word of God contains *all* our light and knowledge respecting a Mediator between God and man. This glory of the gospel, this last hope of man, is entirely unknown to all the tribes of the world, who have not read the word of God. Yet, as if pressed by the *necessity* of such a doctrine ; as if *impelled* by an overwhelming sense of their imbecility, or directed by some perverted tradition of a Mediator, most pagan nations have substituted mediators between them and the eternal God. Heroes, and sages, and ancestors, are addressed in their necessities, as mediators.

The doctrine of an adequate atonement for sin, is discovered no where but in the pages of revelation. There alone we learn, that "the seed of the woman



should bruise the serpent's head"; there alone we learn, that for those who have not done "*well*," "*a sin offering lieth at the door*." In the fulness of time, this sacrifice was manifested to the world; because without the shedding of blood there is no remission of sin. This was the language of every victim from the lamb of Abel, to the Lamb of God on Mount Calvary. Jesus Christ was "*made to be sin*," i. e. a *sin-offering* for his people. "He gave himself for us, an offering and a sacrifice to God." "He made propitiation for the sins of the world." So congenial is this with the convictions of mankind, or so splendid was its first revelation, that in all nations, even where the original tradition had been lost, or perhaps had never been heard, sacrifices have always been offered. The most ancient nations in every quarter of the world offered *vicarious* sacrifices. The Egyptians, having cut off the head of their victim, and loaded it with execrations, prayed, that if any evil were hanging over the land, it might fall on that head. They then sold it to the Greeks, or threw it into the Nile. Among the Hindoos also they offer a sacrifice, resembling that of the scape-goat of the Jews. The blood of sacrifices has been sprinkled from Canaan to Mexico, from China to Europe. They believed that the more precious was the offering, the more acceptable it was to the gods. Hence the universality of human sacrifices; hence the altars of Moloch have been red with the blood of innocence in every quarter of the earth. That *sincerity* will meet the same reward as *actual* services, where the power is wanting; that the mite of the widow is as acceptable as the sacrifices of opulence, saith M. Neckar, is an idea in the gospel

absolutely new. In no system of paganism has purity of morals constituted any part of the design. The heathen religions have been, merely, an exhibition of rites and ceremonies.\* The celebration of these was the whole business of their priests; on these celebrations were supposed to rest the glory of the nation. A perfect rule of life has never been discovered, but in the word of God. Here alone are we taught, that love to God and benevolence to man comprises our whole duty. Of course the heathen have been ignorant of several important duties. A reasonable mode of *worship* they have never discovered. This most pure, most elevated service, which brings the heart into nearest communion with its god, is often with them a scene of profligacy and crimes. From no part of the world could the first writers of revelation borrow any examples or instructions to establish a rational or decorous mode of worship. In no other country was one God alone the object of worship; in no other country was one national altar erected; in no other country was one precise ritual established for the whole nation.

Whether prayer be a *duty*, whether it produce any *advantage*, whether it be not an *intrusion* on rights divine, has never been ascertained by the wisdom of the world.† What relief then is it to the man of sorrows, whose heart is torn by disappointment, crushed by adversity, or overwhelmed with guilt, to hear a voice from heaven, "Is any afflicted, let him pray"; "Ask, and ye shall receive."

\* Dr. Clark,

† Dr. Priestley.

Whether *repentance* is a duty, which will appease an offended God, can be learned only from his holy word. A confused *hope* of this has produced those acts of penance, those tortures and self-immolations, so common among heathen. But repentance makes no atonement; it redeems no claim, which had been lost; and it is only for the sake of Jesus Christ, that the penitent is pardoned. The pagan mourns; he weeps; his wound is incurable, except by "the balm of Gilead, and the Physician there."

The enlightened Romans had no word in their language to express *humility*.\* This proves they did not consider it a moral virtue. She was a stranger, her name unknown. The word in that language from which we derive humility, signifies lowness, poorness, meanness, baseness, inability, want of power, &c. The *precision* with which moral ideas are expressed among Christians, is a permanent monument of their refined and elevated morality. Of this the English word *murder* is a notable instance; such a word, expressing the killing of a man with malice, is not found in the language of the polished Romans.

The means of obtaining strength to perform these duties, are discovered only in the book of God. Though a Roman moralist once said, "No one was ever a great man without a divine inspiration;"† yet no consistent ideas of divine influences, or of the means of obtaining them, were ever conceived by the pagan world. They have never known, that every good emotion of the heart is from the Spirit of God; they have never known that our heavenly Father is

\* Buck.

† Cicero.

more ready to give the Holy Spirit to those who ask him, than earthly parents are to give good things to their children.

Of future rewards and punishments, the notions of the heathen have been too chimerical and childish to be mentioned in a Christian assembly. In the systems of pagan wisdom, the doctrine of the *resurrection* is no where found. For them the grave is shrouded in perpetual night. By the light of the gospel alone, we see the tomb open and the prisoner come forth. So absolutely unknown and *unheard of* was the doctrine, that the word was unintelligible, even to the learned *Athenians*. When Paul preached to them Jesus and the *resurrection*, they thought that *resurrection* was the name of a new god; but the Author of the gospel gave proof of the doctrine in his own person. Robed in light, angels descend; they roll the stone from the door of his tomb; he rises; he goes to Galilee, and for forty days converses with his friends. From mount Olivet he ascends, a cloud receives him; in triumph he enters the New Jerusalem, a sure pledge that all his disciples shall rise.

It may be said, the preacher is lost in the darkness of antiquity; that men *now* are not so ignorant. But was revelation necessary for the ancients? Where is the evidence, that the moderns are more sagacious? The moderns, who are destitute of revelation, are just as stupid as the ancients. For the proof of this, I appeal to the present state of the pagan world. The aboriginals of this country, it is well known, entertain the most fanciful ideas of a future state. Their bows and arrows, their ornaments, are buried with them for their use in the land of spirits. The Tartars bury

their richest dress and furniture with their dead. Customs like these are common in every quarter of the globe. Our savages fly from the spirits, which reside in their solitary islands, or on the tops of their mountains. They tremble at the god, who thunders in the cloud, roars in the volcano, or shrieks in the howlings of the storm. If you will pass to the islands of the Pacific, you will find their sacred places groaning with bones of their human sacrifices; you will see them barter away their gods, or banish them, or chastise them, when they do not seem to regard their wishes. In Africa, you will find idolatry more puerile, more dismal.

Is it said these are *savages*? Then I appeal to nations more enlightened, where the arts, which humanize, where the sciences, which elevate the mind, have long prevailed. In China the people are covered with gross darkness, concerning the unity of God, and other essential truths. As arduous is the task to Christianize them, as the savages of the desert. Their libraries are numerous; their colleges are richly endowed; their learned men are greatly respected; but by all their wisdom, they do not know *God*. In no part of the world, do the Missionaries find delusions more absurd, prejudices more obstinate, or their work more hopeless. The most reputable religion of China has no name for God; while that of the vulgar is burdened with festivals, ceremonies and idols.

In Japan idolatry has prevailed from time immemorial; nor will they now protect a stranger, unless he will trample on the Cross of Jesus, to prove his detestation of Christianity.

If you sail to India, you may see sixty millions of people bowing to thirty millions of gods. You may see a system of morals which strike the mind with horror; you may see infants murdered by their parents; you may see their sick friends deserted to die alone; you may see the widows burning in the same fires with their husbands.

In Thibet, a *man* is worshipped as the eternal God. Their sovereign Lama, the high priest of their religion, is believed to be immaculate, immortal, omnipresent, and omnipotent. Their temples are thronged with gods, and the waters of the Ganges are carried over their mountains, to wash away their sins.

At the present moment, such is the religious state of the world, where the word of God is not read; where the glorious gospel is not preached. Will the advocates for natural religion plead that this is a degenerate age, and appeal to antiquity? We have just *seen* that all antiquity is against them. What was the religion of the Romans? what was their worship? who were their gods? Their religion countenanced pride and revenge; their worship often consisted in scenes of intemperance, lasciviousness, and human sacrifices.

What was the boasted wisdom of the Greeks? Thales, one of the seven wise men of Greece, says, that the sun, and moon, and stars, are animated and divine. Pythagoras calls these luminaries *immortal gods*. With them the Roman orator agrees, and calls the sun the *supreme* god.

What was the learned religion of Egypt? At one time *they* considered the heavenly luminaries, as the *only* gods, the creators of all things; they ac-

knowledge eight primary gods;\* but afterwards, brutes, reptiles and vegetables were deified. The poisonous serpent, the deadly asp, the stupid ox, fishes and birds, were gods of Egypt! Lord, what is man, while destitute of the gospel! Neither civilization, nor the arts, improve his religious knowledge.

II. The gospel is glorious because of its powerful tendency to comfort, to sanctify, and to save the souls of men.

The gospel is addressed to the spiritual necessities of all classes of men. Were the gospel addressed only to the wants of the poor and afflicted, it would unavoidably provoke the contempt of the rich and happy. Were the gospel accommodated only to the rich and great, it would irresistably kindle the fires of envy and hatred. Happily the word of life is glad tidings of great joy to all people. No situation is so low, no circumstances are so terrible, as not to borrow some comfort from the gospel of Jesus. No man is so elevated, so blest and happy, as not to be more blest and happy by the gospel.

The man of business, wearied with his labors, disappointed in his plans, sick of his pursuits, turns to the gospel, and finds rest to his spirit. The youth finds his desires moderated, the impetuosity of his passions restrained, his pursuits directed to noble objects, worthy his immortal destination. The aged, seeing his last sand falling, and hearing the chariot-wheels of his Redeemer coming, exults in the consolations of the gospel. See the devout astronomer; he directs his glass to the starry sky; he discovers

\* Faber on the Cabiri, Bryant, &c.



new planets, and measures their distance ; but soon his hand trembles ; his instruments drop ; the grandeur and sublimity of the prospect vanish ; he leaves his unfinished calculations. Think him not wretched ; though his science forsake him, he looks to the cross and the tomb of his Saviour ; he sees him arise, " Then," saith he, " I rose ; then glory and immortality were secured to me."

In sanctifying the heart, the gospel shines, with unrivalled lustre, over all the systems of men. These *propose* only to direct the sacred rites, or at most the opinions of their disciples ; but the word of God changes the moral character of the heart, and reforms the actions of the life. The " truth" of the word " sanctifies" the devout reader. Devotedness to the different gods of heathenism, only leads the devotees to different altars, to different sacrifices, to different rites, and forms, and ceremonies. The man remains the same, the same child of nature, the same son of violence, his passions ungoverned, his conduct unrestrained. But the word of God inspires the heart with universal benevolence ; its efficacy is wonderful ; it wounds and it heals ; it kills and it makes alive.

If the word of God be received in any country, the happy effects are wonderful. Idol temples are gradually deserted ; gross vices become less common ; wars are conducted with more humanity. In those countries where prisoners had been offered in sacrifice to their bloody gods, or eaten as a banquet of victory, or tortured and murdered from mere revenge, if the word of God be received among them, the ferocity of their passions is softened and suppressed, captivity becomes a less bitter cup ; prisoners are only

sold, or made slaves, or they are *exchanged*. In a country where the word of God is *generally* respected, prisoners of war are often released without a ransom, as our own miserable soldiers learn by daily experience. Without making the *request*, they are sent home to their country and friends. Acts of retaliation against the barbarism of infidel armies, seldom proceed further than the destruction of *public property*.

The Goths, who formerly carried war and desolation over Europe, were only partially acquainted with the word of God; yet a learned writer declares, that they exhibited more instances of genuine mercy, continence, and generosity, than can be furnished by the whole history of pagan Rome.\*

The Romans, instead of sending their prisoners home, subjected their necks to be trampled on by their soldiers; and afterwards sold them at public auction. Frequently they burned them on the funeral piles of their aged warriors, sacrifices to the infernal gods. Well, therefore, might a late celebrated Bishop of London† say of Christianity, "It has insensibly worked itself into the inmost frame and constitution of civil states. It has given a tinge to the complexion of their governments, to the temper and administration of their laws. It has restrained the spirit of the prince, and the madness of the people. It has softened the rigor of despotism, and tamed the insolence of conquest. It has, in some degree, taken away the *edge of the sword*, and thrown, even over the horrors of war, a veil of mercy. As one proof of

\* Dr. Ireland.

† Dr. Porteus.

this, among many others, consider only the shocking carnage made in the human species by the exposure of infants, and the gladiatorial shows, which sometimes cost Europe twenty or thirty thousand lives in a month." "Here," continues the same author, "here the hard and impenitent heart has been softened, the impetuous passions restrained, the ferocious temper subdued, powerful prejudices conquered, ignorance dispelled, and the obstacles to real happiness removed. Here the Christian, looking round on the glories and blandishments of this world, has been enabled with a noble contempt to despise all. Here death itself, the king of terrors, has lost its sting, and the soul, with a holy magnanimity, has borne up in the agonies of a dying hour, and sweetly sung itself away to everlasting bliss." Another learned writer says, "Kings and peasants, conquerors and philosophers, the wise and the ignorant, the rich and the poor, have been brought to the foot of the cross; yea, millions have been enlightened, improved, reformed, and made happy by its influences."

Thus, my hearers, the word of God, when it comes with power, has an irresistible energy. It tears up the roots of human depravity; it breaks up the fallow ground of the heart, and produces the flowers and fruits of paradise. Old things have passed away, and all things have become new. The man is no longer "a rebel," "a viper," "a serpent." He is an heir of glory. "The law of the Lord is pure, converting the soul."

Behold Saul of Tarsus. Like a tyger of the forest, he breathes slaughter and death. He has prepared the prisons; the chains are forged; he is on

the road to Damascus, to drag men, women and children to Jerusalem. At mid-day a light blazes around him; he falls; he hears a voice, "Saul, Saul, why persecutest thou *me*? What injury have I done thee?" "*Lord, what wilt thou have me to do?*" he cries. He is willing to do any thing, to be scourged or imprisoned, or to go about doing good, visiting the sick, and preaching the gospel to the poor.

Like the star, which directed the wise men to Bethlehem, the word of God directs men to heavenly glory. It is "the power of God and the wisdom of God to the *salvation* of those who believe." It is "a savor of life unto life." With anguish of spirit, the soul exclaims, "What shall I do to be saved?" Like the wounded hart, with the spear of the hunter in its side, the man flies to every means of hope. Sinking into despair, he hears a voice from the word, "Come unto me." "Look unto me and be ye *saved*." "Thou shalt be with me in paradise." He knows that his Redeemer lives. He shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. So Abel, and Enoch, and a great multitude, which no man can number, have been *saved* by the word of God; it is the word of *life, eternal life*.

III. The word of God is wonderful, on account of the complete evidence of its divine authority. Whatever may be the excellencies of Mahometanism, or of Paganism, and if we believe some infidels, they are great; still they are essentially wanting in efficacy, to guide or comfort their votaries; because they are not supported by any satisfactory evidence; they are not patronized by any adequate authority; they want the sanction of God. God is not pledged to fulfil

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their promises, to execute their threatenings, to support their laws. Though in many\* instances they make high claims to inspiration; yet before the eye of investigation, they vanish like meteors of the night. By what evidence, except his brooding melancholy, which led him to fly to the desert and dwell in a cavern, did Numa satisfy the Romans, that their laws and religion were revealed to him by the goddess Egeria. By what evidence did Capac and Ocollo convince the Peruvians, that they were the children of the Sun, descended from heaven, to be their teachers and guardians? By what evidence did Mahomet prove his converse with Gabriel, his ascent to heaven, and his numerous pretended revelations?

Were the word of God ever so pure in its precepts, ever so noble in its promises, ever so alluring in its virtues, it could have little glory, were it deficient in evidence of its divine authority. Its transcendent doctrines, its celestial prospects, its immortal rewards, might only tantalize men with delusive hopes. Here it may be proper to acknowledge, that some of the heathen uttered some excellent things, excited some consoling hopes; but they spoke without authority; they could not ensure the hopes which they excited. Like a palace of ice on the bank of the Neva, which at a distance sparkles like a hill of diamonds; but within is a cold and dismal dwelling; such were the splendid theories of pagan philosophy. Such would be the word of God were not its high authority clear and certain.

\* As did Zoroaster, Pythagoras, Solon, Lycurgus, Orpheus, Minos, Wodon, Foss, &c.

But here I must stop. An entire discourse would not be sufficient to exhibit the evidence in support of divine revelation. Had I time, I might illustrate the harmony of the various parts, written in different ages and countries, by persons educated in different habits and opinions; and subject to different prejudices. Not only the princes and nobles, the poets and the prophets of scripture; but the fishermen and herdsmen, though they have a different style in writing, all give the same just and sublime views of God, of the soul, and the eternal world; they all present the same views of fallen man, of salvation by a Redeemer, and of divine providence. A living coal from the altar of God has touched all their lips, and they all speak in the same strains of heavenly love. Who taught these obscure sons of Abraham to wing their flight, far beyond the confines of time? Who led them on, through the gate of heaven, to draw the curtain, that we might see the throne of God, and hear the harps of angels? Was this the fruit of their superior application and genius? This would be a greater miracle than any which is supposed. Did they learn these sublime strains in the celebrated seminaries of Egypt, of Greece, or Rome? You have just heard the babblings of their philosophers. They spake, therefore, as they were moved by the Holy Ghost. I might, also, show the simplicity and majesty of their style, far surpassing the boldest flights of Grecian song, or Roman eloquence. I might summon from all antiquity a host of historians to confirm many facts of the sacred volume.

Miracles *demonstrate* the authority of revelation. If God arrest the luminaries of heaven, or raise the

dead, to confirm any truth, God himself becomes pledged to support that truth. No *bad* man would be the author of such a holy religion. No *good* man would forge such a work, and ascribe it to God.

Prophecy carries irresistable evidence to every age and country, who hear its voice. I might mention the present state of Nineveh. Zephaniah prophesied, that Nineveh would be a desolation, dry like a wilderness. Nineveh *is* a desolation; her ruins are ruined. Of Tyre a prophet declared, that "Her songs should cease, that she should be a place to spread nets upon." A few fishermen are now her only inhabitants. I might mention the Jews, as so many living witnesses, for the truth of prophecy. It was prophesied that they should be scattered over the world; they *are* scattered over the world. It was prophesied that they should be a bye-word; they *are* a bye-word. I might mention the present state of Babylon, of Jerusalem, of Palestine, of Noph, and Egypt, to confirm the prophecies respecting them.\* The Arabians are a standing *miracle*, a nation of *witnesses* in support of revelation. It was prophesied of their ancestor, that in his posterity his hand should be against every man, that yet he should dwell in the presence of his brethren, that he should be a wild man. This perfectly agrees with the history of the Arabs in every age. No man can devoutly study their character without increasing his faith and religious wonder. Though generally hostile to the human race, and of course frequently assailed by the most formidable powers; yet neither the Alexanders, nor Cæsars, nor Bonapartes, those thunder-bolts

\* See these articles in the Gazetteer of the Bible.

of war, have been able to conquer the Arabians. Even when separated into contemptible clans of robbers and pirates, they remain invincible; they brave the most powerful fleets and armies of Europe; their most celebrated commanders retire from their towns with vexation and dismay. Is not the evidence in favor of the gospel clear and irresistible? Is not the word of God wonderful?

### REFLECTIONS.

I. How cruel and barbarous are those infidels, who labor to destroy the influence of divine revelation. Some men, not only disbelieve revelation themselves, but are zealous to destroy the faith of others. Revelation gives us all our knowledge of another world, and is our *only* guide to future glory; yet infidels, more cunning than the serpent, and often more secret than pestilence or death, make every effort to extinguish this light, to bury the world in darkness and despair. Conscience is sacrificed, genius is prostituted, the world is ransacked, to furnish the means of their fatal purposes. Some write travels\*; some, poems†; some, notes on their own state‡; some, sarcastic essays§; to give the lie to Moses. The lava of the mountains is tortured and suborned to give a false testimony against revelation.

They would bar up the only harbor, which leads to the celestial city; they would tear away the only bridge across the gulf of death. They would rend the sun from the moral system, regardless of the darkness and horror, which would follow. They would take away heaven, and leave no substitute.

\* Brydone. † Barlow. ‡ Jefferson. § Tom Paine.



Discard the gospel, and where are we? Then, what consolations sustain the heart in the long night of adversity? What hope cheers the mind, looking into the world of spirits? In that awful moment, when the soul is leaving the world, when it needs the strongest consolations, then would infidels tear away the last hope of man, and shroud the prospect with endless despair. Are they not rivals of that destroying angel, who carried guilt and death into the bowers of Eden?

II. If the gospel be so glorious, then Missionary Societies are pious and laudable institutions. The object of the gospel is so great, so sublime, that no means should be spared to insure success. To combine the experience, the exertions, the contributions of a *Society*, is to multiply the probabilities of success. Such associations, therefore, address their reasonable claims of support, to persons of most profound wisdom, of the most illustrious talents, of the most opulent possessions. Nothing is too important to be consecrated to this sacred cause. While acting alone, man is imbecile and defenceless; his sphere is limited; his efforts are inefficient. Like a solitary star, struggling with darkness, his most powerful efforts may not be perceived; but united with others, like a celestial constellation, they produce a field of light and glory. In all their important concerns, therefore, men have been led to form associations. Mutually conscious of their individual weakness, they have spontaneously united together to accomplish their great enterprizes. Hence societies of various names, in almost every profession; hence the origin of civil government. Blessed be God! many of our people

in this country ; many of our great men, many of our rich men, are patrons of Missionary Societies. Our Governors are Presidents, our Legislators are Benefactors of such Societies. Very much has been done; very much is now doing. The holy zeal burns through the land. Nor are we the only people engaged in this good work. All Christendom seems to be roused by the same impulse. From Petersburg to Calcutta, we hear the same strains of Christian benevolence. *But I am silent.....* I hear the Angel of Justice exclaim, "To raise thy pious wonder, to kindle thy sacred emulation, look up to the London Missionary Society and the British Foreign Bible Society, those noblest associations ever formed in our world, and the parents of nearly all the similar societies which now exist.\* Their Bishops, their Legislators, their Nobles, their Royal Princes, are the Patrons or Presidents of such Societies. They, with other Societies, are engaged in translating the word of God into all the principal languages of the world. Their Missionaries, like the angels in the fields of Bethlehem, are proclaiming peace on earth and good will to man, from the line to the poles; myriads hang on their lips, and join in the praises of Immanuel. Their Missionaries have planted the Rose of Sharon among the snows of Iceland and Labrador; they have conveyed the balm of life to the coast of New-Holland, to China, to India,

\* It is but justice here to state, that the *Baptist Missionary Society* in England, was established two or three years before the London Society, and has contributed a liberal share of influence in propagating the Gospel among the heathen, in originating similar associations, and particularly in translating the Scriptures into the eastern languages. *Ed.*

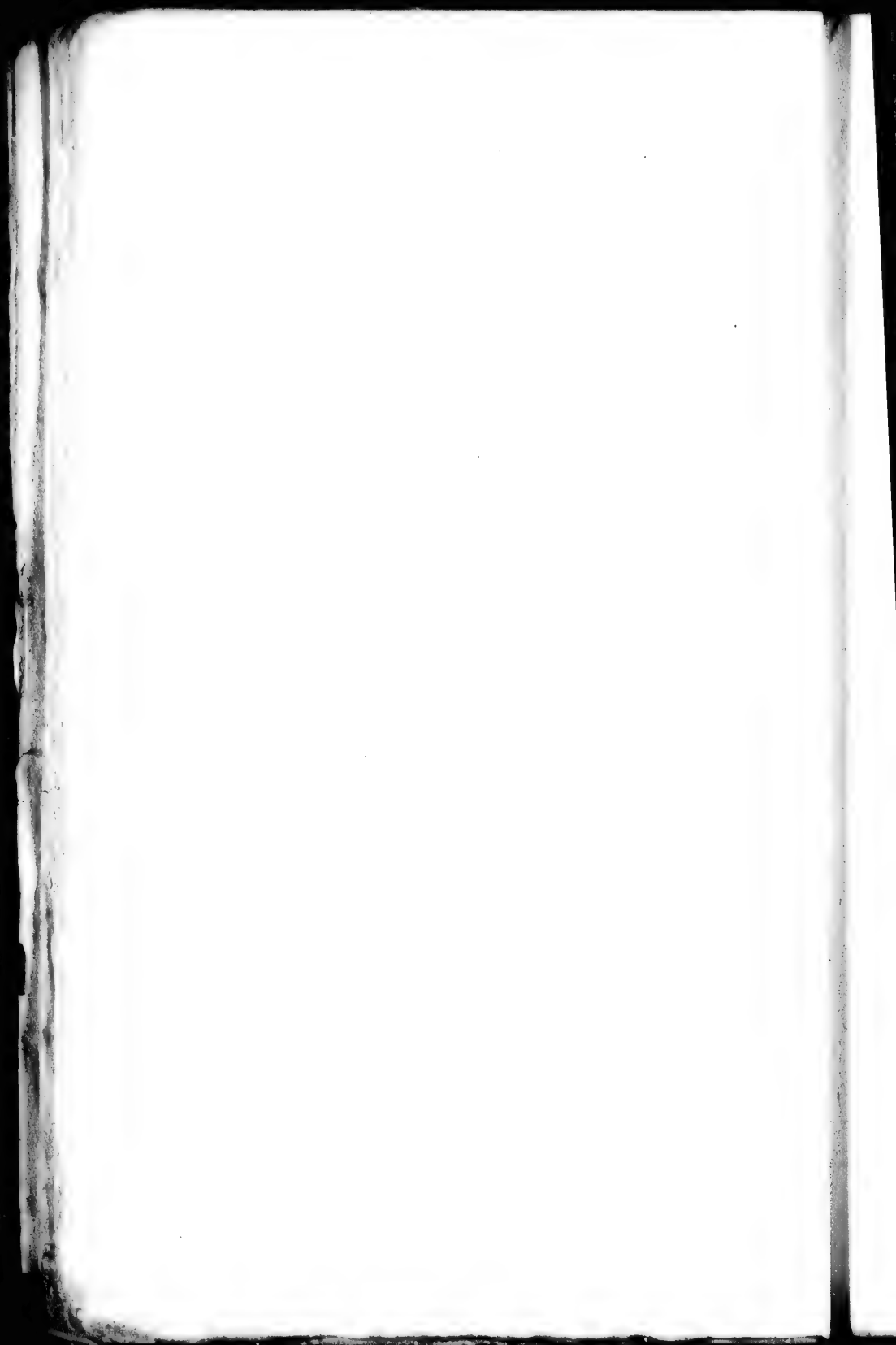
and the isles of the Pacific Ocean. They have opened channels for the river of life among the mountains of Caucasus, and in the burning deserts of Africa. The banner of the cross waves on the towers of Mahomet, and the Wolga and the Ganges listen to the songs of Zion. On the other side of the flood, in the land of your brothers, whose blood rolls in your hearts, you witness every thing which is catholic or liberal, every thing which is enterprising and generous, every thing which is opulent and grand in the cause of goodness and philanthropy. Such extensive and magnificent benevolence is displayed in no other nation of the globe. Never *did* a nation stand so high in virtue and glory. No where else has the empire of Christian charity risen so illustrious and sublime. Such are the two Englands. Like a parent and child, they have united together to promote the glorious gospel. *Shall* they not, like the two luminaries of heaven, continue to aid each other in giving light and glory to the world? Must not our swords turn to plow-shares and our spears to pruning-hooks?

III. If the gospel be so glorious, ought we not to bless God for our Christian privileges, and do all in our power to extend these favors to others. By the gospel ministry the revelation of God is explained, established, and enforced. The ministry of reconciliation is the river of life. Can we listen to the instructions of our spiritual guides; can we look on the chart of life which they spread before us, without emotions of praise and thanksgiving? Do not the peals, which summon us to the house of God, from sabbath to sabbath, and the strains of heavenly mer-

cy, which there proclaim pardon and glory to penitent sinners, excite us all to exclaim, "How amiable are thy tabernacles, Lord God of hosts!" Shall we not convey this divine light to others? This holy cause will infallibly triumph. The idols of paganism, the temples of infidel philosophy, will vanish before the light of the gospel. The Christian Missionary goes on a voyage of benevolence; so angels fly through the heavens, sail from world to world, to promote the same glorious cause. Rulers and Legislators are never so entirely the ministers of God for good, as when they support the banner of the cross. They wisely build hospitals and found seminaries for the public good; why should they not regard the higher interests of man, the interests of the Redeemer's kingdom? Why should they not protect the church in "the wilderness," and "the witnesses prophesying in sackcloth"? When nations shall understand their best interests, then kings, or rulers, instead of waging ungodly wars, shall be nursing fathers, and queens nursing mothers of the church. Aaron and Moses shall lead the people to the heavenly Canaan.

So familiar are we with the doctrines and duties of revelation, that we can hardly conceive the immense importance of conveying it to others. Were it not for the light of this gospel, we, *we*, this day might have been worshipping in the temple of Mars, or shouting the praises of Bacchus, or offering our children on the altar of Moloch. The poor will certainly then contribute their mite, and the rich their silver and gold, an offering to the glorious gospel.—But.....I recollect where I am. The metropolis of

New-England is more distinguished for its princely benefactions, than, perhaps, any place in the world ; it is a fountain whose streams gladden the city of God. No persuasion would prevent your offering to the Lord the *present* which you have brought to his house. Angels, who hover over the assemblies of the saints, witness your pious sacrifices. Already He who sees the end from the beginning, has prepared a reward for those who cordially support his cause. That Saviour, who was present at a contribution in the temple of Jerusalem, is present now. He will accompany those who receive your gifts from seat to seat. The recording angel will notice the widow's mite. The names of every donor will be written in the book of divine remembrance. In the great day, when the son of man shall come in the clouds of heaven, with all his holy angels ; when the earth shall be on fire, and the heavens pass away with a great noise, and you shall be caught up to meet the Lord in the air, then will he say to every one, who gave a cup of water to a disciple in the name of a disciple, "Come ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world." Amen.



## APPENDIX.

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### INDIANS.

#### *Stockbridge Indians.*

THE Rev. Mr. SERGEANT has brought down his journal to July 1, 1814; from which it appears that his missionary services have been uninterrupted. With what success, a few extracts from it will show. Instances of individual comfort or improvement are worthy of notice. "August 1, 1813," after preaching to the Oneidas, Mr. S. "concluded the day by preaching a third sermon at a private house, where resided an old chief called *Skonando*, blind with age; after which the old man, in a very affectionate manner, thanked both speaker and hearers for their kind attention to him in holding a meeting at his house; and observed that he had much pleasure and comfort in hearing the word of God."—"Sept. 3. This day visited a Christian member of the church, who said to me, "I am glad to see you. I hope I am ready to die, if it be God's will. I feel the work and labour of a Christian is a great thing; that all Christians ought to be engaged and faithful in their Master's work." A sick woman, of whom the Missionary says, "I hope a Christian," on being asked if she was ready and willing to go, if it were the Lord's will, answered, "If I know my own heart, if the Lord thinks I have finished my work, I look upon it beautiful to leave all and go to Him; for in Him is all my comfort and happiness for this life and the life to come." Soon after, he observes, "Preached a funeral sermon on occasion of the death of the above mentioned Christian woman, who I have good reason to believe died in the faith." The journal records instances of a general nature, of a favourable reception and improvement of the instructions

and counsels of the Missionary. Having attended a funeral at a village of Oneidas, who live near the residence of his family, "commonly called the Pagan party," he observes: "It always appeared to me, the young people and part of the chiefs were always fond of hearing religious instruction. They sung a psalm in their own language, and all behaved well." The use of ardent spirits is discountenanced with some success. A religious woman and member of the church had occasion to raise a barn. "Her carpenters were sober people. She determined not to have any spirituous liquors made use of on the occasion. Some of her friends, fond of liquor, remonstrated." Her reply being discreetly decisive, "all opposition ceased; harmony ensued." At an Indian wedding, the Missionary gave an address on the duties and blessings of the marriage life. "The invitation, according to custom among the principal families, was public. The larger half of the tribe was collected; a handsome table, which would hold about 25 persons, was spread; a plentiful supply of provisions prepared, but no liquor. No disorder took place, but all behaved with becoming propriety, and dispersed after supper to their several homes." It is encouraging to remark that this attempt for the expulsion of the worst enemy, is attended with the introduction of the best friend, of man—the Bible. At a conference meeting, the Missionary "read a passage of Scripture in their language. Many had their Bibles to look over—all appeared solemn and engaged while he "explained the word." Mr. Sergeant, with grateful acknowledgments to Divine Providence, observes: "I have been able to attend the duties of my mission every Sabbath, and also one evening every week to attend a conference meeting, which I consider as very profitable to my people, always spent in reading and explaining some passage of Scripture, most commonly reading the Word of God in their language. And as I have procured them many Bibles from the Bible Society of Utica, of which I am a member, I require them to take their Bibles, and diligently attend to what is read."—The encouragement given to industry, must be favourable to the success of the mission. The Missionary mentions, "for the information of the Society, that sixty yards of cloth have been ma-



manufactured from flax and wool raised in the town the summer past. There has also been a spinning school kept at my house by a young Indian woman; upwards of forty girls have by turns attended. They had only four wheels to make use of, given them by the people called The Friends. There have been about eighty runs of yarn spun, but not wove as yet. It is expected to have as much more spun the next season, when it will be made into cloth."

An extract from a Letter of Capt. Hendrick to one of his sons, "who had been out at school for three years past, and educated by white people," is transcribed into the journal. The letter is dated "Six-Mile Creek, 15th March, 1814." A specimen of it is subjoined: "It gave me satisfaction to hear from my beloved little son, who is enabled to communicate his address to a father, who by Providence resides upwards than six hundred miles. My son, by your letter it seems you had entertain some mistaken thoughts in thinking you are forgotten by your father, or at least you think of him oftener than he does of you. This belongs to Him who knows all our secret thoughts to decide. But in the mean time I am thankful to the Almighty, that he has protected you, and brought you back to your native ground, with certain portion of learning, that you could write such a good hand, and express yourself in English language, so you could be understood by whites, and could begin to attend some business to help your fellow-creatures. My dear son, be cautious, be not puffed up with your little learning or talent; but look to Him who can give wisdom to all those who ask him right." Having mentioned the discovery of hostile Indians "three miles from our camps," he adds, "We gave notice to the whites. We move our camps to the Delawares. The whole number of our camps is about 230 fires, upwards than 1200 souls of Wampanahkus, out of which about 100 warriors went to join Harrison's army, and upwards than 100 died of sickness." The letter concludes thus: "My sons, you must exert yourselves to work on the lands to raise something. Follow the industry, and frugality as well as sobriety, and the good Lord of all will bless your means, as he hath promised, is the prayer of your affectionate father,

"HENDRICK AUPAUMUT."

Mr. Sergeant observes, "In the year past [1813] there have been 10 deaths and 12 births.

*Narragansets.*

Mr. SHORES, having satisfactorily taught the Indian school at Charlestown (R. I.) the last year, has been reappointed its instructor. His journals to the 6th of October last are received. An uncommon seriousness prevailed among the Indians the last year, which had a visible influence on parents and children in reference to the school; rendering both more solicitous to improve the privilege. The favourable effect of it on the school itself is referred to by Mr. Shores in his first journal, when he observes, "Almighty God is able to do all things. Through his mercy I have been able to keep beyond my hopes or fears nearly as good order in school as any other that I ever taught, or as is kept in schools in Massachusetts; but this was not the case before, as I trust through your prayers God did begin a good work among the scholars. The scholars have learned to read beyond what I could hope." In a late communication, accompanying his last journal, he observes: "It is not necessary for me to mention, or possible to describe, the miserable and wretched state of the Narraganset tribe—but, after all that can be said to discourage the use of means for their welfare, are not those discouragements really arguments in favour, when we consider that thirty years or more had elapsed when this school-house was built, since they had had a school among them, and much improvement cannot immediately be expected. There are some things that afford *some* encouragement at least. At the close of my last school the Indian Council, with a number of the heads of the families visited my school, and examined how the scholars had attended; and after hearing the school, the President of the Council rose and exhorted the parents, in the strongest terms, to pay better attention, and so did the others, to prepare for the winter school. And although they have no realizing sense of the worth of learning, and are very inattentive, yet after all, most of those that have attended have made some improvement. About eighteen of those within\* can

\* Referring to an inclosed List of his scholars. The whole number of names is 52. The greatest number that attended at one time was 33.

read a chapter after a sort, and perhaps four or five considerably well. I have catechized the scholars at least once a week, and individuals, who get lessons, much oftener. Those that I mentioned in a former letter appear to remain generally pious. I expect that the number of scholars this winter will be larger than ever before; and as those that are pious will probably attend and will try to learn; that, unless I am overrun, or some other unforeseen event should occur, will be of more use than all I have done before towards their learning. I trust that a small number in Charlestown will bless God to all eternity for what He has made your Society the means of doing there. Spelling, reading and catechism are the chief things that I attend to. By the leave of Mr. Tenney, I took in last summer a few white children, which will be likely to have a good effect upon the Indians; which I shall have no need to do this winter probably. Those children had no other school, but lived among the Indians, and were poor."

*Wyandots.*

We notice these Indians here, because they have heretofore received aid from us. Mr. Schermerhorn, in his copious and valuable Report to the Society, mentions this tribe among numerous others; and observes that the mission of the Synod of Pittsburg among this nation has met with considerable success. "There have been several hopeful converts to Christianity, and many of the young children have been instructed in reading and writing, in which they made good proficiency. The storm of war drove them from their peaceful habitation, and they have sought refuge among the white inhabitants. They arrived at Zanestown, near Urbana, in November, 1812. They sided with us in the war."

*Western Indians.*

The total extinction of most of the Indian tribes in New-England, and the extreme diminution of those which remain, may render it expedient for the Society to extend its charity to tribes in the remote parts of North-America. The design of the commission given in 1813 to Messrs. Mills and Schermerhorn

was, to procure exact information of the state of such remote tribes, with particular reference to future missions, whenever they may be judged practicable and expedient. The Report, mentioned in our last publication, as preparing for the Society, was communicated at the annual meeting in May; and copies of it have been printed for the use of the members. It is very copious and satisfactory, and may, at some future period, be of great practical utility. Of the numerous tribes, however, which the Report embraces, there are very few which, even in a state of peace, would seem to promise facilities to missions; and none which, in the present perturbed condition of the country, encourage any considerable efforts for their moral and religious improvement. Those which appear the most promising will here be briefly noticed. "The *Delawares*, residing on White river, a branch of the Wabash, in Indiana territory, have, for several years, requested the *Mohicans*, of New-Stockbridge, to come and settle with them; and in that case would consent to receive a Missionary among them. Many of the Stockbridge Indians have been to view the country; some are there now, and, in all probability, ere long all will remove there. This would prove a great blessing to the Delawares; for their brethren, the Stockbridge Indians, have made great progress in agriculture and civilization, besides having a church formed among them, and at least thirty professors of religion." The *Miamies* and their kindred tribes present some encouragement. "The Society of Friends, at Baltimore, have been engaged for some time past to introduce agriculture among them. They have in a measure succeeded, and many of them now raise considerable quantities of corn. The Agent for Indian affairs in that part of the country spoke very flatteringly before this war, of the prospect of the Indians turning their attention to agriculture and civilization, and adopting the manner of life among the whites." The *Cherokees* "have made greater progress in civilization and agriculture, than any Indian tribe within the United States. Many have large fine farms, and raise large quantities of corn and other grain; also flocks and herds, and make their own clothing. The number of this nation is 12,395 souls; probably

3000 warriors. There was a mission established in this tribe by Rev. Gideon Blackburn, in 1804. He gave the rudiments of a common English education to 400 or 500 children, and instructed them at the same time in the principles of the Christian religion. There were some hopeful converts; one among the scholars. Mr. Blackburn," for want of support, "left the mission in 1810. Since that time the General Assembly of the Presbyterian Church have continued a school in the nation." An extract of a history of one of the schools, and some handsomely written and well composed letters of the pupils, accompanied the Report. "Here is a door opened for the spread of the Gospel. It is the opinion of Mr. Blackburn, had he been supported in the mission, that, ere this, he might have been able to extend the mission to the Chickesaws and Chactaws, if not also to the Creeks.—Among the *Chickesaws* the New-York Missionary Society have had a mission for a few years; but meeting with little success, it has been discontinued. They are by no means unfriendly to missions, for Mr. Blackburn has been applied to by one of the Chiefs to open a school among them; and that they are sincere in this, is evident from the fact, that the Indians do support a school at their own expence. This tribe has made great progress in civilization and agriculture. In general, they are removing out of their old villages, and clearing up small plantations, on which they raise corn and other kinds of grain, potatoes, melons, and cotton. The women spin, weave, and knit, and have very comfortable dwellings. Many of them have large herds of cattle and droves of swine, which live, winter and summer, in the woods, without much attention."—The *Chactaws* are making great improvements in agriculture and civilization; the Chiefs encourage it. Mr. Schermerhorn saw, in one of their houses, spinning, weaving and knitting, and the family clothed in cloth of their own manufacture. They raise great quantities of corn; and also considerable stocks of cattle, and horses, hogs, poultry, &c. He had considerable conversation with the Agent of this nation, Silas Dismore, Esq. on the subject of missions among them; who expressed himself favourably to the object, and wished a school might be immediately opened at the Agency. He as-

ured Mr. S. that the Indians were panting for instruction, and had earnestly requested him to have schools established among them. He thinks the use of any quantity of land might be obtained toward the support of the mission.—The *Creeks* have made considerable improvements in agriculture and civilization. The Agent of this nation is opposed to the spread of the Gospel among them. Mr. Schermerhorn could not learn that there is even a school among them to give them instruction, and thus prepare them to understand the Gospel. The number in this nation is probably 20,000 souls; 5000 warriors. “Of the tribes in the United States proper, the *Cherokees*, *Chickesaws* and *Chaetaws* appear the most favourable for the establishment of a mission with the prospect of success. To the *Cherokees* the General Assembly of the Presbyterian Church have turned their attention, and are looking for Missionaries of a proper character, to send among them. The *Chickesaws* and *Chaetaws* are more numerous than the aggregate of all the tribes between the Ohio and the Lakes; and also speak the same language. From these circumstances solely, other things being equal, a mission would be more desirable, and the prospect of success greater, than among either of the small tribes in Indiana or Illinois.” For these and other reasons, assigned in the Report, a mission among those two tribes is judged to promise more success than among the *Creeks*, or among any of the tribes in Louisiana.

#### DISTRICT OF MAINE.

THE Missionaries, appointed the last year for this District, have performed the service assigned them, and made their returns. Nothing of importance has occurred to vary the general view heretofore given of this region. We have to regret the deprivation of the very useful services of Rev. Mr. MAY by his removal from the District. He closed his mission in May last, and did not accept the appointment for the present year. On his mission he “learnt with pleasure that the people at Oldtown and at Sunkhaze (indeed they are but one people) still keep themselves free from sectarian and phrenetic religion.

Some of the people expressed in a voluntary manner a grateful recollection of the former favors of the Society to them, and are still hoping for further assistance. I think," he observes, "I can safely recommend this place as a good stand for a Missionary. Here he might have a considerable and pretty compact field of usefulness. He might be useful to our own population, and useful to the Indians. The establishment of such a mission is the only probable means of introducing the Gospel in its purity among this latter deplorably ignorant and superstitious people, and by this means it appears to me something might be done to the purpose." The journal closes with this view of the good effects of the whole mission. "The Society will wish to know what good has been effected by the mission. In reply, I would beg leave to observe, that the Gospel has been preached to the poor and destitute pretty regularly through the space of more than four years, almost never to less than twenty, generally to thirty, forty, fifty persons, and sometimes to still greater numbers. In consequence hereof the tone of moral and religious feeling in the people has been raised, and many of them have been visibly reclaimed from idle and dissipated habits on the Sabbath, and some of them become strenuous advocates and examples of its due sanctification. The few professing people of Christ have from time to time been instructed and edified, and in some instances sinners have been hopefully converted, and brought to the love and practice of the truth. The young have been greatly, and by them acknowledgedly benefited by the books of the Society, and greatly stimulated in the acquisition of a good school education. On the whole it may be confidently hoped, that a little mound of moral and religious principles and habits has been raised, which will withstand the attritions of error and the lapse of time for many years. Your benevolence has laid up in store facilities for those, who with your views shall hereafter wish to disseminate the word of life in this region."—Rev. Mr. SMITH has performed the four months' service, assigned him at Temple and the vicinity; and it appears to have been gratefully accepted.—Rev. Mr. LOVEJOY has performed a mission of two months, at Vassalborough and the vicinity, with the

usual acceptance and apparent usefulness.—Mr. COCHRAN has performed the service of two months, assigned him this year, at Appleton and the vicinity; and has found encouragement in his preaching, and particularly in his attentions to the instruction of children and youth.—Rev. NATHANIEL PORTER performed a mission of four months the last year at Alfred and the vicinity, in the county of York. He met so favourable a reception and found so much encouragement at Alfred, as to be induced to spend most of the Sabbaths during the mission in that place, the inhabitants of which gave fifty dollars to the funds of the Society. This respectable Missionary was reappointed by the Society at the last annual meeting, but found it necessary to decline the service. Disappointed in this hope, the Select Committee directed Mr. Piper to the same ground, occupied the last year by Mr. Porter.—The Rev. Mr. PIPER has performed a mission of four months there, for which there was an auspicious introduction by the labours of the preceding Missionary. At Alfred they offered to provide him a fixed lodging, but he judged that he could more effectually attain the object of his mission by a circuitous visitation; and such was the kindness with which he was treated in their houses, that, instead of the privations and self-denials usually attendant on missions, in some of the new settlements, he met an ample share of the comforts of social life; and, what was more pleasing, a disposition to join in religious conversation, which, as there were no lectures, he endeavoured to cultivate. Most of those, whose families he visited, lamented their situation as it respected the ordinances of the gospel, which they entertained but a faint hope of ever enjoying stately among them. In this place he preached eighteen sermons, administered the Lord's Supper twice, baptized five children, and visited two schools. The rest of his services were performed in Shapleigh and Newfield, where they appear to have been very seasonable and useful. After some just strictures on recent occurrences in the last of these places, not less affecting than disgusting to enlightened piety, he expresses a belief that "some good fruit" had resulted from the fanaticism. "It has caused," he observes, "a serious enquiry in the minds of several, who are free from the in-



fluence of a sectarian spirit ; five of which number, it is expected, will be received into the church the next sabbath. In the two last towns, including what remains of the engagement to be fulfilled, I shall have preached forty sermons, administered the sacrament twice, admitted six into the church, baptized eight, and visited one school." Mr. P. entertains "some hope that sectarian influence is near its decline. A contempt of religious institutions, profanation of the sabbath, and gross immoralities, have kept pace with the declining strength and overthrow of regular religious societies ; and the alarm which has been justly excited in the sober and reflecting part of the community, will," he hopes, "excite them to the use of such efforts, as, by the blessing of Heaven, will give some check to this formidable evil."

A very interesting communication has been received from Rev. Mr. NURSE, whose diligent and discreet labours at Ellsworth, particularly among children and youth, continue to be crowned with great success. The Selectmen and School Committee of the town have "tendered to the Society, in behalf of the inhabitants, their most grateful acknowledgments for its generous and benevolent aid in enabling them to support the [central] school in said town under his direction ; than which they believe there is none more useful in the Commonwealth." The number of his scholars has varied from about forty to eighty and upwards. His method of conducting the school, while adapted to its largeness, has been highly useful in qualifying scholars to become *teachers*. "The method," he writes, "which I have adopted, has been to class my scholars, and to employ such as are best informed to teach the younger classes ; having an eye, however, to the whole myself. In this way my older scholars are trained up to the business of instructing." Besides the instructors, mentioned in our last Report as furnished from his school, he writes, "six young women, members of my school, will probably be employed in this town the greater part of this summer season ; and five are engaged to keep in the neighbouring towns and plantations." The Society were so fully satisfied with the evidences furnished of the extensive and still extending influence of Mr. Nurse's useful services, that

at the last annual meeting, in addition to a grant of one hundred dollars to him, they voted the same sum for the support of schools at his discretion.—Testimonials have been received from Jackson to the good acceptance and usefulness of the labours of Rev. Mr. WARREN; who, in addition to his professional duties, has appropriated a part of his time to the instruction of youth. The last winter he had upwards of fifty scholars under his instruction. "He has given general satisfaction both in school and in preaching."

Important information respecting Norridgewock induced the appointment of Mr. JOSIAH PEAT (since ordained as a Minister there) to a mission of three months in that vicinity.

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The Rev. Mr. COE has accomplished a mission of two months at Dartmouth, (Mass.) and the vicinity, since his appointment in May. The people "gratefully acknowledge the favour of the Society in granting them assistance in their present necessity." A letter from a Committee of the Church in Dartmouth feelingly expresses this acknowledgment, informing also that a vote of thanks to the Society was unanimously passed by the Church "for this important favour," and expressing a desire of further assistance.

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#### OHIO.

THE failure of the mission at Sandusky having prevented the application of a grant of seventy-four dollars voted to that mission in 1844; the Rev. Mr. BADGER, to whom that sum was entrusted, and who had seasonably given information of the failure, was authorized and instructed to perform missionary service, for a term proportioned to that grant, in the destitute parts of Ohio. He has recently performed the service, to the satisfaction of the Society. Beside the usual missionary duties, he assisted at the ordination of two Ministers, and in the formation of the "Connecticut Reserve Bible Society." The people in that region expressed to him "their sense of the wonderful condescension and goodness of God, in raising up

such a missionary spirit, and in sending the Gospel to them at so early a period in these new settlements. They often speak of the benevolence of the people in New-England in sending Missionaries to this country. Many prayers and thanksgivings are offered up to God for them and for these inestimable blessings. There are in this part of the state of Ohio (a tract nearly as large as the old state of Massachusetts) eleven Ministers, including the Missionaries—four of them are stationary. Seven missionate a part of the time. How great the field and harvest, to the number of labourers!"

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THE Society has again attended to the exigences of Provincetown; made a grant to one of its old and faithful Missionaries for recent useful services; and appropriated a sum for the purchase of books. The continued distribution of books is gratefully acknowledged by the receivers. A considerable number was sent the last year for the benefit of the mission in York county; and, though not arriving in season for Mr. Porter, they have since been distributed in the region of that mission by Rev. Mr. Fletcher, who very obligingly offered to "distribute a part of them in person, among those families where he had reason to believe they would answer the design of the donors, and the remainder by trusty agents with whom he has long been acquainted." The distribution of the present year will be enriched by the addition of fifty Bibles, given to the Society for that purpose by the Massachusetts Bible Society; which donation is gratefully acknowledged.—The very important aid which the Society has again received from its President, for the prosecution of its benevolent and pious purposes, will appear in the annexed statement. Excited by the numerous exigences disclosed, and encouraged by the successful efforts recorded, in our journals, the humane and the pious, it is hoped and believed, will continue to co-operate with the Society in aiding that cause, which the benevolent SAVIOUR so much regarded: *THE POOR HAVE THE GOSPEL PREACHED UNTO THEM.*

## STATEMENT OF FUNDS.—MAY, 1814.

|                                                             |            |
|-------------------------------------------------------------|------------|
| <i>U. S. six per cent Stock, per face of Certificate</i>    |            |
| \$7500. Value, 1st April, 1814, at par, is                  | \$2288 62  |
| <i>Union Bank Stock, cost \$6300, and advance 413, 6713</i> |            |
| <i>Massachusetts Bank Shares, cost (23) cost, with</i>      |            |
| advance, - - - -                                            | 12822      |
| <i>Massachusetts State Note, face of Certificate,</i>       | 640        |
| <i>Bonds and Mortgages, - - - -</i>                         | 1200       |
|                                                             | <hr/>      |
|                                                             | \$23663 62 |

Cash on hand, \$887 70.

☞ Of the above capital, \$8861 56 is considered as the donation of *John Alford, Esq.* and the income thereof appropriated exclusively for the benefit of the Indians.

☞ \$500 was presented to the Society in June last, by *His Honor William Phillips, Esq.* to be expended during the current year.

☞ The Collection at the Church in Chauney-Place, on the 3d November, 1814, was \$180 40.

## MISSIONARIES FOR A. D. 1814.

| <i>Names.</i>                                | <i>Places of abode.</i> | <i>Location.</i>           | <i>Months.</i> |
|----------------------------------------------|-------------------------|----------------------------|----------------|
| Rev. Daniel Lovejoy                          | Fairfax                 | Vassalborough and vicinity | 2              |
| Mr. Robert Cochran                           | Caenden                 | Appleton and vicinity      | 3              |
| Rev. Asa Piper                               | Wakefield, (N. H.)      | Alfred and vicinity        | 4              |
| — Josiah Peet                                | Norridgewock            | Vicinity of Norridgewock   | 6              |
| — Curtis Coe                                 | Durham, (N. H.)         | Dartmouth and vicinity     | 2              |
| To Rev. Peter Nurse of Ellsworth, a grant of |                         |                            | \$100          |
| To do.                                       | for Schools             | - -                        | 100            |
| To Rev. Silas Warren, of Jackson,            |                         |                            | 100            |
| To Rev. Benjamin Chadwick,                   |                         |                            | 25             |
| To Church and Society in Provincetown,       |                         |                            | 100            |
| Appropriated to purchase Books,              |                         |                            | 50             |

## ON ALFORD FUND. [FOR INDIANS.]

|                                                        |   |      |
|--------------------------------------------------------|---|------|
| Rev. John Sergeant, of N. Stockbridge,                 | - | 220  |
| do. for Schools,                                       | - | 50   |
| Mr. Silas Shores, Indian School at Charlestown (R. I.) |   | 150* |

\* The same grant last year, erroneously printed \$100.

## OFFICERS, ELECTED MAY, 1814.

His Honor WILLIAM PHILLIPS, Esq. *President.*  
 Rev. JOHN LATHROP, D. D. *Vice-President.*  
 Rev. ABIEL HOLMES, D. D. *Secretary.*  
 Rev. WILLIAM E. CHANNING, *Assistant-Secretary.*  
 Mr. SAMUEL H. WALLEY, *Treasurer.*  
 Mr. JOSIAH SALISBURY, *Vice-Treasurer.*

## SELECT COMMITTEE.

SAMUEL SALISBURY, Esq.  
 Rev. JEDIDIAH MORSE, D. D.  
 Mr. JAMES WHITE,  
 Rev. ELIPHALET PORTER, D. D.  
 ALDEN BRADFORD, Esq.  
 with the President, Secretary, and Treasurer.

## MEMBERS ELECTED,

SINCE THE LAST PUBLICATION.

Rev. John Foster  
 Caleb Gannett, Esq.  
 Rev. Samuel Gile  
 Levi Hedge, Esq. Prof. Log. Mat. et Eth.  
 Rev. Joshua Huntington  
 Rev. Charles Lowell  
 Rev. Joseph M-Kean, LL. D. Prof. Rhet. et Orat.  
 Mr. Elisha Ticknor  
 Mr. Edward Tuckerman, jun.

## MEMBERS DECEASED,

SINCE NOV. 1813.

Rev. Thomas Barnard, D. D.  
 Rev. Thomas Prentiss, D. D.

## FORM OF A REQUEST, OR LEGACY.

Item : *I give and bequeath the sum of* \_\_\_\_\_ *to the*  
*Society for propagating the Gospel among the Indians and*  
*others in North America ; to be applied either to the general*  
*objects of the Institution, or to such particular purposes, con-*  
*sistent with those objects, as the donor may think proper.*

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